



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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VOL. XVII.

Missionary.

CONTINENT OF EUROPE.

SWITZERLAND.

Missionary Anniversary at Basle.

The remarkable religious movements which are narrated in the following account, are from a letter addressed to the Editor of the London Patriot, dated Hamburg, July 13.

On the morning of Saturday, June 16th, we arrived at Basle, where we found the teachers and officers of the missionary-house awaiting us at the post-office.—On Sunday I went to church, and attended a religious meeting held by Dr. De Valenti, who has been at Basle for some time, and who, by his frankness, has stirred up the hearts of many. As so many pressed to gain admittance to these meetings, they are now, with the sanction of government, held in the church of St. Martin. On Monday evening, at six o'clock, all the foreign guests, who had come to attend the festivals, were assembled in the chapter-room at the church of Basle, welcomed by the Basle Bible Society, and a short account was given by each of them of the proceedings and activity of the different Bible Societies at Zurich, Schaffhausen, Bern, &c. Mr. Oster, a Jewish missionary from the South of France, gave interesting information respecting the distribution of the Word of God in France. The French government has resolved to supply all schools in France with the New Testament, and 176,000 copies have already, during the last year, been distributed in France. Besides, the excitement in the South of France is so great, that a whole line of Christian agents, who might be stationed in the different towns, would have all their hands full of work, and would be able to work without any molestation under the present religious liberty enjoyed in France. Every where the missionary is allowed to stand up; in every market-place he may stand up and preach. Of course he must there, as in England, submit to how his sermon will be received. Missionary Oster travelled with his wife from Lyons to Avignon. The steam packet was crowded with passengers, and as Mr. O. had many tracts with him, he began to distribute them. In about five minutes the whole vessel was supplied with tracts. But before a quarter of an hour was gone, a tumult had arisen on board the vessel. From the title of one of the tracts the people supposed that the missionary was a Jesuit. Both he and his wife were surrounded; some cried, others inquired, &c., scolded and raged, and noise, and they were about throwing the good people into the Rhine; but the presence of mind and resolution of the missionary prevailed, nevertheless, at last, and re-established peace again. Every one went to his place, and the missionary and his wife sat downcast on their small bench, not daring to think of making another trial. Then the captain of the vessel seated himself near them, and without being at all called upon, quite

of himself, confessed all his sins, and said at last, "that I am a lost man—lost beyond all hope of recovery—I know full well; but yet I feel greatly concerned that at least my children may be saved, and on that account I wish to get a New Testament for them." A public notary in the French part of Switzerland feels himself compelled to devote his talents, &c. to the work of the Lord. He (his name is Sueur) gives up his business, sells his property, and now travels on foot through the South of France; goes especially to those towns in which there are garrisons, and seeks every where to enrol souls for the kingdom of God. Whenever he enters a village or town, he goes into the first house he meets, and asks the master whether he may not read a chapter of the Bible to them. The people are astonished at such a question, but feel unwilling to turn him away, and thus he reads a chapter to them. This leads to a conversation about what he has read, in which he endeavors to turn their attention to the salvation of their souls, and generally also he then disposes of a copy of the word of God. To the Christians (i. e. pious and true Christians) he generally goes only in order to get Bibles and Testaments from them; else he is always engaged in his missionary work. He has distributed many copies of the Word of God, and knows already more than 1000 souls who, by his instrumentality, have been led to the Lord.

Mr. Ewald, another missionary from the London Jews Society, who was on his way to Algiers, spoke of several Jewish Schools in Bavaria, where he had just been to visit his brother, who (also a converted Jew) is the minister of a parish belonging to the denary of Dean Brandt, of Windbach. The teachers of these Jewish schools have put the Word of God, both Old and New Testament, into the hands of their scholars.

On Tuesday morning, June 19th, at 8 o'clock, the missionary friends met in the mission-house, in the committee room, in order to inspect the account books. The receipts for the year 1831 amounted to 70,905 Swiss francs; the expenditure to 54,488. At 9 o'clock the annual meeting of the Society of the Friends of Israel, was held in the room of the German Society in Basle.

The missionaries Oster and Ewald, Rev. Mr. Barth, of Mottlingen in Wurtemberg, and some other friends then addressed the meeting, which was broken up at 12 o'clock. At 2 o'clock in the afternoon, the annual meeting of the Bible Society at Basle, was held in the church of St. Martin. The Rev. Mr. Uebelin read the report; the most interesting statement in which was, that the commotions which took place in the canton of Basle last year were the occasion of scattering a rich seed of the Word of God in the hills and valleys of Switzerland. The troops of the Swiss confederation, who had been sent into the canton of Basle for the preservation of peace, and who were several times exchanged with others, were, for the most part, Catholics, and had soon learnt that New Testaments were to be obtained at Basle. One came after the other,

and to each a copy of the New Testament was given gratuitously. By and by they came in large numbers, and at last, whole companies, in rank and file, with their officers, and their bands playing, marching up to the office of the Bible house, in order to obtain New Testaments. In this way 9 or 10,000 New Testaments were distributed, and may now, under the divine blessing, produce a plentiful harvest in places where the Word of God was very sparingly found. The Bishop of Chur, on hearing of it, has ordered his parishioners (inferiors, i. e. those that are subject to his spiritual dominion) to bring their New Testaments to him; but it is hoped that few will do so. After the report had been read, one of the ministers of the canton, Mr. Huber, son of the late Rev. Mr. Huber, who founded the first Bible Society in Germany, addressed the meeting, which was then closed with prayer. At night, the missionary friends met at the country seat of the Rev. Mr. Von Brunn, where the nearer friends joined one another in free conversation, and where they conversed on several subjects referring to the kingdom of God. Before a larger circle, Dr. de Valenti related several interesting particulars of his private life, and especially also of the missionary institution among the gypsies at Friedrichslohn, near Naumburg, in Prussia. At night, Rev. Mr. Barth, of Moutlingen, gave an address in the mission-house to the auditory.

On Wednesday, in the forenoon, the public examination of the missionary students took place in the mission house, and they were examined in Bible analysis, Hebrew and Greek Exegesis, Jewish history, and explanation of the Bible. In the afternoon, the anniversary of the Evangelical Missionary Society was held in the church of St. Martin. Inspector Blumhardt delivered the reports. The anniversary was the 17th. Since the establishment of the Society in 1816, 90 missionary students from the Seminary have been sent to the field of the world; 62 of these are still engaged in the field; but 28 have been called into eternity, and of these brethren, 10 are buried alone on the western coast of Africa, of whom brother Hencke, on the Danish gold coast, was the last. Since the last annual meeting ten brethren have been sent out. At Easter, twelve had again been received into the Seminary, so that the whole number of students there amount to 42. Besides Inspector Blumhardt, there are three other students in the Seminary, Repetant Warner, candidate Blumhardt, and candidate Stand, all four from Stuttgart.* At night the missionary friends assembled in the garden of Mrs. Merian Kuder, where, among others, missionary Oster gave, before a large circle, some account of his experience in France.

* The native place of the Rev. William G. Schaffler, missionary to the Jews, late of the Andover Theological Seminary.

BURMAN MISSION.

Extract of a letter from Rev. Eugenio Kincaid, to his friend in Galway, Saratoga Co. N. Y. dated Rangoon, March 13, 1832.

I have now been in Burmah one year and three months, and in this time I have seen much of the wonders of redeeming grace, and have drank deeply of the cup of sorrow;—it has been the most eventful period of my life. Never was I more sensible of being in the path of duty—never more sure that my feeble efforts for the salvation of men were crowned in heaven,—and never before did I agonize under such an oppressive burden of sorrow. Twice I have seen the grave open, and tear from my embrace the mother and the son. But Oh, it was cheering in the midst of sorrow to see the light of heaven breaking in upon the darkness of the tomb, and pointing the eye of faith to the land of rest! Heaven is a blessed home,

—and from these heathen shores, along with a mighty army of redeemed Burmans, their bodies will be raised, all beautiful and lovely. I feel satisfied with what God has done—in mercy he has sustained me.

On the last day of February, I arrived in this city, having bid adieu to the last remnant of civilized society. Here I expect to remain till I have a more thorough knowledge of the language; and whether I shall then go to Ava, or remain here, I do not know. I love the toils and hardships of a missionary life;—I look abroad over this wide empire as the field of my future labors, and I wish not to leave until idolatry is overturned, and the votaries of Guadama are bowed before the cross of Christ. Here I see idolatry—naked, cheerless idolatry. She holds the people with a mighty grasp, and looks defiance on all opposition.—But He who sitteth in the heavens will have them in derision, and all her proud monuments and splendid trappings will crumble down before that gospel which brings life and immortality to light.

Daily I am imparting the gospel, though with a stammering tongue, and giving tracts to those who are anxious to examine. Yesterday I gave away nine hundred tracts, and only one to each person, and to-day nearly as many more. I feel much exhausted, but the hope of doing some good is a powerful restorative.

* * * * *

About a month since a fourth part of this city was burnt to ashes. The great yearly festival for the worship of Guadama is just beginning;—it is said there will be from thirty to forty thousand strangers here for several days together.—The hot season has begun; the thermometer ranges between 84° and 96° in the coolest part of the house.

I baptized 95 in Maulmien, and I trust a number more were redeemed from the slavery of sin. Here the natives are continually terrified by government men. Every day their lives are in jeopardy, and I have the expectation that some of them will yet suffer martyrdom for the name of Christ.

[N. Y. Baptist Register.]

MISSIONARY ORDINATION.

[From a Correspondent.]

To the editor of the Boston Recorder—

As I had the privilege, last Thursday, Sept. 13th, of attending at Reading, the ordination of Rev. BENJAMIN W. PARKER, a Missionary to the Sandwich Islands, I send you some particulars respecting the exercises.

The day you recollect, was delightful; and a large concourse of people collected on the occasion. The introductory prayer was offered by the Rev. Mr. Bennett, of Woburn. Rev. Professor Emerson of the Theological Seminary, Andover, preached from Hebrews, xii, 2; "Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." As I have not time to give you an outline of the sermon, I will only say it was excellent. The consecrating prayer was offered by Rev. Mr. Emerson, of Salem. The charge was given by Rev. Mr. Emerson, of South Reading. He went into the particulars of the missionary duties and trials to a sufficient extent to invest the performance with unusual interest—especially when accompanied by Mr. E.'s accustomed solemnity and impressiveness. The fellowship of the churches was tendered by Rev. Mr. Read, minister of the place. The circumstance of Mr. Parker and his friends belonging to Mr. R.'s society, and most of them to his church, gave a lively interest to this performance. The Missionary Hymn was then sung. As is usually the case on such occasions, it seemed to send a thrill of deep emotion through the whole congregation. The concluding

prayer was offered by Rev. Mr. Norwood, of Wil-
mington.

The missionary then read, with a voice a little falt-
ering, as you will readily suppose, the very pathetic
hymn inserted below, which was admirably sung by
one of the sweetest of choirs. The effect was inde-
scribable. Not only did parents—and brothers—and
sisters seem overwhelmed with feelings too big for ut-
terance, but every eye was melted in tears, and every
bosom filled with emotion, throughout the congrega-
tion. The hymn is as follows:

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connexions, happy country!
Can I bid you all farewell?

Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger heart can tell!
Happy home, indeed I love thee!

Can I—can I say—Farewell?
Can I leave thee—

Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath-bell,
Richest, brightest, sweetest treasure!

Can I say a last farewell?

Can I leave you—

Far in heathen lands to dwell.

Yes! I hasten from you gladly,
From the scenes I lov'd so well!

Far away, ye billows, bear me;

Lovely native land, farewell!

Pleased I leave thee—

Far in heathen lands to dwell.

In the deserts let me labor,

On the mountains let me tell,

How he died—the blessed Saviour—

To redeem a world from Hell!

Glad I bid thee,

Native land! Farewell—Farewell!

I know not how scenes like these may affect the
busy world. But for myself, I regard them as among
the most precious of my life. After the ordination
services were over, I had a few moments conversa-
tion with Mr. Parker's venerable mother—who is a
mother indeed, in Israel. She was deeply affected.—
"It is trying," she said, "to part with my son; still I
would not hinder him, if I could." Do you not rather
count it a privilege, I inquired, to be permitted thus to
contribute, to the up-building of Zion. "O I do,"
was the hearty reply.

Miscellaneous.

(From the Christian Index.)

THE CONVERTED AFRICAN SLAVE.

We have received the following communication
from a respectable source in a Southern State. The
correspondent who furnished it, was of opinion that
it might afford a useful comment to those who read.

The zeal displayed by many, who have just become
the happy recipients of divine grace is well calculated
to arouse the supine spirits of older professors, whose
hands are ready to fall, and scarcely can be support-
ed by an Aaron and a Hur. When this holy zeal is
displayed by the unlearned African, whose time and
whose self are not at his own disposal, it should put
to the blush many who have ability, who have ample
means in their power for diffusing the knowledge of
the Lord Jesus Christ, not only throughout the desti-
tute places of our own country, but of contributing

much to carry it to the benighted heathen. Could
those who have the means of doing much good, but
from supineness, or want of the stimulus of example,
sit down in ease, while thousands of immortal souls
are traveling the broad road to destruction for want
of spiritual guides, but witness the energy and ear-
nestness of many of the sable race of Africa, it would
doubtless animate them to prompt and decisive meas-
ures. I will give an instance worthy of imitation, at
least in zeal, though the more enlightened may im-
prove the plan. I recently heard with delight the ex-
perience of an old African slave, who has been an
exemplary professor of religion forty years. After
narrating the many struggles he had for victory over
his besetting sins, and unbelief, his sorrows for sins
committed, and on account of the natural depravity
of his heart, he dwelt with rapture on his release
from the burden of sin, from the sorrows and dark-
ness in which his soul had been so long involved;
and when the love of God had been shed abroad in
his soul, the thought immediately occurred to his
mind, "I will go and offer my new blue coat to my
brother Sam, for which I gave five dollars, and it
was all I had, if he will come to this Saviour I have
found, and surrender to him his heart." After pa-
tiently giving audience to the history of the dealings
of the Lord with the unlettered son of Ethiopia, ex-
pressed in the simple language of the narrator, the i-
dea suggested itself to my mind, How much would
the Redeemer's kingdom be advanced, if "all" those
who have had their sins pardoned, would, to the best
of their ability endeavor, in their proper sphere to
disseminate the glad tidings of salvation? I do not
say, that every one should like the zealous African
brother, give all he has, to any individual to induce
him to embrace religion, but if every one would cur-
tail his unnecessary expenses, and contribute as God
has blessed him with the good things of this world,
what he can without incurring great inconvenience,
what an amount of good might be done? How many
members of our churches can afford themselves the
most costly and pompous *unnecessaries*, but yet can-
not afford to contribute a mite for the purpose of dis-
seminating the word of life to the perishing heathen?
May all the members of our denomination remember,
that he that casteth his bread on the waters, shall
gather it after many days. May they therefore be
inspired with that degree of liberality, that will dis-
pose them to contribute not only to those who are
needy in things temporal, but more especially to those
that are perishing for want of the bread of life. How
often have we witnessed instances in which the Lord
has peremptorily taken much from those of whom he
had required little, and that little had been withheld.
Reader, let us cast into the treasury of Lord accord-
ing to our ability. A word to the wise is sufficient
for them.

A VENERABLE CONGREGATIONAL CHURCH IN ENGLAND.

On Wednesday, October 12, 1831, the Rev. Eb-
enezer Temple, late of London, and nephew of the
Rev. R. H. Shepherd of Ranelagh Chapel, Chelsea,
was ordained pastor of the Independent Church at
Birdbush, Wilts. The circumstance of there having
been no ordination at Birdbush, for nearly thirty years,
since the ordination of the Rev. Mr. M'Gibbon, ex-
cited considerable interest; so that, notwithstanding

the unfavorable state of the weather, the attendance was overflowing.

It may not be either uninteresting or unprofitable to extract, from Calamy's Non-conformist Memorial, the remarkable and almost romantic origin of this first congregational church in the country. It is as follows: "Not long after the year 1662, Mr. Grove, a gentleman of great opulence, whose seat was near Birdbush, upon his wife's lying dangerously ill, sent to the parish minister to pray with her. When the messenger came, he was just going out with the hounds, and sent word that he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister for choosing rather to follow his diversions than attend his wife under the circumstances in which she lay, one of the servants said, 'Sir, our shepherd, if you will send for him, can pray very well, we have often heard him at prayer in the fields.'" Upon this he was immediately sent for, and Mr. Grove asking him whether he ever did or could pray, the shepherd fixed his eyes upon him, and with peculiar seriousness in his countenance, replied, "God forbid, sir, that I should one day live without prayer." Hereupon he was desired to pray with the sick lady, which he did so pertinently to her case, with such fervency and fluency of devotion, as greatly to astonish the husband and all the family who were present.

"When they arose from their knees, the gentleman addressed him to this effect: 'Your language and manner discover you to be a very different person from what your present appearance indicates; I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service.'" Whereupon he told him that he was one of the ministers who had lately been ejected from the church, and that having nothing of his own left, he was content, for livelihood, to submit to the honest and peaceful employment of tending sheep. Upon hearing this, Mr. Grove said, 'Then you shall be my shepherd,' and immediately erected a meeting house on his own estate, in which Mr. Juce preached to a gathered congregation of dissenters, which continues to this day." We may add, has continued unto *this day*: upwards of 150 years from the beginning.

London Evang. Mag.

CHURCH OF ENGLAND.—A clergyman who has recently seceded from the established church, gives in a pamphlet just published, the following compendious statement of his reasons:

"Convinced by long experience, that the Church of England is not best adapted, by its constitution and government, and general arrangements, to the great purposes of a Christian institution—that it deviates, in a variety of important particulars, from what I conceive the word of God requires and prescribes—that its connection with the state is its bane and disgrace—that its whole structure is formed after the model of the kingdoms of this world—that its dignitaries more resemble princes, in their lives and manners, than ministers of the meek and lowly Jesus—that a system of profligate rapacity and nepotism, and more rapacious than ever the Vatican witnessed, prevails among its clergy—that its wealth and its honors are the bonds of its alliance with the

State, from which the one reaps disgrace, and the other weakness—that many of its ceremonies are absurd, unscriptural, and popish—that on many occasions it requires from its ministers the sacrifice of a good conscience, or subjects them, in its preservation, to the tender mercies of the law—that its rulers exercise a galling and oppressive tyranny over the inferior clergy, under the plea of legal jurisdiction—that very generally, its performances are the result of convivial habits, parliamentary influence, matrimonial alliance, or pecuniary arrangements—that, in various instances, the interests of the souls of men, so far as depends on ministerial faithfulness and diligence, are notoriously matters of public bargain and sale among money lenders and the Jews—that the lavish and shameless prodigality, with which it ministers to the dignity and pomp of worthless sinecurists, is only to be paralleled by the ingratitude, neglect, and poverty, which await the faithful, laborious curate, when a broken heart or the infirmities of age, terminate his work, and leave him the alternative of a work house or a prison;—with these strong convictions on my mind, could I longer, honestly, as before God and man, continue in its service."

MORAL OF THE CHOLERA.

FACTS.—In Poland, nine-tenths of those who died of the Cholera, were known to be brandy drinkers. In Paris the victims of the disease were with few exceptions among the lower classes, all of whom drink intoxicating liquors to excess. In one street in which dwelt thirteen hundred public women, twelve hundred were swept away by the disease. In Montreal, after 1200 had been attacked, a Montreal paper says, not a drunkard who has been attacked has recovered of the disease, and almost all the victims have been at least moderate drinkers. In the eastern countries, where the use of opium is prevalent, it has raged more furiously than any where else.

The pestilence broke out in this country among emigrants who had been living for weeks in numbers of from 500 to 1000 in confined vessels. It breeds in narrow streets, close rooms, dirty houses, and infects filthy bodies.

Awful consternation pervades those who live in fear of death. Although the mortality from the disease which the temperate have to fear, judging by the course of the disease in Europe, is but one in about 3000, yet this fear of death and disease regularly causes the subjects of the panic to fall victims. The conduct of the people during the prevalence of plagues has either become more solemn or more frivolous. The plague of London and the yellow fever of Philadelphia filled both the churches and the bar rooms. In Montreal the sailors and laboring classes have been recklessly indulging themselves in Bacchanalian revelries to drown the voice of conscience.

In Europe, at the lowest calculations, five-sixths of those who have yielded to the destroyer have been frequenters of gluttony, intemperance and debauchery. The prospect is also, not that this desolation will sweep once over the land and then disappear, but that it may become permanently located among us as in India: for in the cities of Europe, where it was supposed the danger was over, the disease has again broke out with new violence.

MORAL.—*When Thy judgments are abroad in the earth, the inhabitants of the world will learn wisdom.* In the course of providence, vice meets with its own reward. It has in itself the seeds of disease and originates them itself. All unnatural stimulants and licentious dissipations are sure to predispose for the cholera and other diseases, as temperate drinking to making drunkards. Cleanliness and temperate eating appear to be in kind as much a duty to preserve the health at all times, as abstinence from debauchery. A good conscience is the surest preventive of morbid fear; and a quiet conscience can only be productive of a religious performance of our duty to ourselves, our neighbors and our Creator. Godliness is profitable both for the life that now is and that which is to come.—*Journal of Humanity.*

TRACTS AT SAULT DE ST. MARIE

The Rev. A. Bingham, Baptist missionary at this station, gives a very gratifying account of the usefulness of Tracts granted by the American Tract Society, especially among the soldiers at the fort. At first they seemed impressed with the idea, that men could not be soldiers and Christians at the same time and many rejected the Tracts; but an increasing readiness to receive them was soon manifested, which at length ripened with many into an anxious desire. One soldier at length professed religion, and soon after, three others, and also Rev. Mr. B's interpreter, and a native woman. A Bible class was established by Rev. Mr. Porter; and on the second week in January a revival began to appear openly. The result has been that five of the six officers at the fort, and between 30 and 40 of the men have obtained hope in Christ. About 60 individuals in all have united with the church. The Temperance Society, formed two years ago, seemed to lay the foundation for all these blessings. In three instances Tracts, one of them *Quench not the Spirit*, and another *Serious Thought on Eternity*, have been the principal means of awakening the attention, and all the converts have been much edified by reading them. Upwards of \$200 have been subscribed at the settlement for printing the New Testament in Chippeway, as translated by Dr. James.

FEMALE INFLUENCE.

The following striking and eloquent remarks are from "Suggestions on Education," by Catharine E. Beecher.

Woman has been but little aware of the high incitements that should stimulate to the cultivation of her noblest powers. The world is no longer to be governed by *physical* force, but by the *influence which mind exerts over mind*.—How are the great springs of action in the political world put in motion? Often by the secret workings of a single mind, that in retirement plans its schemes, and comes forth to execute them only presenting motives of prejudice, passion, self-interest, or pride, to operate on other minds.

Now, the world is chiefly governed by motives that men are ashamed to own.—When do we find mankind acknowledging that their efforts in political life are the offspring of pride, and the desire of self-aggrandizement, and yet who hesitates to believe that this is true?

But there is a class of motives that men are not only willing but proud to own.—Man does not willingly yield to force; he will not acknowledge his motives of pride, prejudice, or passion. But none are unwilling to own they can be governed by *reason*, even the worst will boast of being regulated by *conscience*, and where is the person who is ashamed to own the influence of the kind and generous emotions of the heart? Here then is the only lawful field for the ambition of our sex. Woman in all her relations is bound to "*honor and obey*" those on whom she depends for protection and support, nor does the truly feminine mind desire to exceed this limitation of Heaven. But where the dictates of authority may never control, the voice of reason and affection may ever convince and persuade; and while others govern by motives that mankind are ashamed to own, the dominion of woman may be based on influence that the heart is proud to acknowledge.

And if it is indeed the truth, that reason and conscience guide to the only path of happiness, and if affection will gain a hold on these powerful principles which can be attained no other way, what high and holy motives are presented to woman for cultivating her highest powers.—The development of the responding fascinations of a purified imagination, the charms of a cultivated taste, the quick perceptions of an active mind, the power of exhibiting truth and reason by perspicuous and animated conversation and writing, all these can be employed by woman as much as by man. And with these attainable faculties for gaining influence, woman has already received from the hand of her Maker those warm affections and quick susceptibilities, which can most surely gain the empire of the heart.

Woman has never waked to her highest destinies and holiest hopes. She has yet to learn the purifying and blessed influence she may gain and maintain over the intellect and affections of the human mind.—Though she may not teach from the pulpit, nor thunder from the forum, in her secret retirements she may form and send forth the sages that shall govern and renovate the world. Though she may not gird herself for bloody conflict, nor sound the trumpet of war, she may enwrap herself in the panoply of heaven, and send the thrill of benevolence through a thousand youthful hearts. Though she may not enter the lists in legal collision, nor sharpen her intellect amid the passions and conflicts of men, she may teach the law of kindness, and hush up the discords and conflicts of life. Though she may not be clothed as ambassador of heaven, nor minister of the altar of God; as a secret angel of mercy she may teach his will, and cause to ascend the humble but most accepted sacrifice.

LIBERIA.

The following certificate by Messrs. Simpson and Moore, colored men, agents of the Natchez Colonization Society, whose arrival here recently has been announced, has been sent to us for publication. Simpson and Moore are intelligent men, and their report written and oral will probably give more satisfaction to their colored brethren here than those of others whom they might suppose interested in making too favorable representations. We understand they will remain some time in the city, and may be appli-

ed to for information. They will probably be present at some of the public meetings called to promote the objects of the Colonization Society.

Com. Adv.

"We, the undersigned, having been sent to Liberia to ascertain the situation of the colony there, are happy to state, for the benefit of the colored people generally, that during a residence of nearly three weeks in the colony, we visited the four principal settlements, in all which we found the colonists healthy, well pleased with their situation, and improving their circumstances very rapidly. A uniform expression of gratification that they had found a place of freedom and comfort and in Africa, was made without exception. Such was the impression on our minds of the advantages of emigration to this colony, that we have determined to report favorably of the object to the Society which sent us out; and, as the best testimony of our full persuasion of its great advantages, have determined to settle our business and remove to Liberia the first opportunity. We see our brethren there freemen, and advanced to the full privileges of unrestrained enterprise and Christian liberty. We have time only to give this brief assurance now, but shall make our full report public on our reaching Natchez.

GLOSTER SIMPSON,
ARCHY MOOR.

ANDOVER THEOLOGICAL SEMINARY.

The anniversary of this institution took place on Wednesday, Sept. 11. We select from the Boston Recorder the following notices.

On Monday at half past 7, P. M. the Porter Rhetorical Society held a public meeting, at which the exercises were as follows:

Rhetorical Essay—Infidelity, J. C. Phillips.

Rhetorical Essay—Adaptation of Scholarship to the exigencies of the times, W. P. Paine.

Oration—Mental cultivation, the business of life, E. L. Cleveland.

Address—Emotion as contributing to Sacred Eloquence, T. Boutelle.

A pressure of engagements prevented Dr. Beecher from delivering the Address before the Mechanical Association which was expected from him on Tuesday.—On Tuesday afternoon, an address was delivered before the Porter Rhetorical Society by Rev. Dr. Skinner, of Philadelphia. Tuesday evening, an Address was delivered before the Society of Inquiry respecting Missions, by Mr. Samuel Munson, of the graduating class.

On Wednesday, the public exercises were attended, when about 30 graduates exhibited their talents on various subjects. The services were closed by the following

HYMN.

QUESTION: "And I heard the voice of the Lord saying, 'whom shall I send, and who will go for us?'—Isa. vi. 8.

FOREIGN MISSIONARIES.

From dear New-England's happy shore,
Where all our kindred dwell;
We go—on Pagans light to pour—
Our native land! farewell!

Question: And I heard the voice, &c.

DOMESTIC MISSIONARIES.

We go, where seldom on the ear
Salvation's tidings swell;
We go, to dry the mourner's tear—
Our pleasant home! farewell!

Question: And I heard the voice, &c.

HOME PREACHERS.

Where all our early friendships blend,
Of Jesus' love we'll tell;

And in the work our lives will spend—
Brethren!—a short farewell!

CHORUS.

From all these cherished scenes we go—
The home of praise and prayer;
To meet earth's gladness or earth's woe,
And many a toil to bear.

Farewell, ye friends, who shared our joy;
Ye, in whose hearts we dwell;
A noble work shall now employ
Our energies—farewell!

Brethren, we press the parting hand;
Our songs—of parting tell;
Then, till we reach heaven's holy land,
A sweet, but brief—farewell!

Prayer.—Benediction.

The singing of the Hymn which preceded the closing prayer, was one of the most touching exercises we ever witnessed. The 'question' was put by a single finely toned voice in the orchestra—(at the last repetition of it by a concert of two or three voices)—and a response was made from the stage on which the graduating class stood—first by the "Foreign Missionaries," then by the "Domestic Missionaries," and finally by the "Home Preachers." Then the chorus came from the whole. The audience felt that this was not a mere show—an exhibition of mere musical skill. The plaintive tones in which this touching hymn was sung, were those of deep emotion. And many hearts were melted, as these young servants of Christ poured forth their impassioned farewell—some of them to the scene of their sacred studies, others to the pleasant hills and valleys, and happy neighborhoods, and flourishing churches of New England, and others to all the endearments of their native land.

On Thursday evening, the annual Sermon was delivered before the Alumni of the Seminary, by Rev. Dr. Edwards. Text I John, v. 8: "For there are three that bear witness on earth, the spirit, and the water, and the blood; and these three agree in one." Rev. L. F. Dimmick, was appointed first preacher on the same occasion next year, and Rev. Barter Dickinson his substitute.

The exercises of anniversary week were, in general, highly gratifying to the large and intelligent audience which they called together. Of the Address by Dr. Skinner we cannot forbear to speak more particularly. It will soon be given to the public by the Society before whom it was delivered. And we would, by a very brief abstract of it, commend it to the notice of those who had not the pleasure of hearing it pronounced.—The thrilling tones, the graceful and impressive action of the speaker cannot, indeed, be printed. But his rich, and lucid, and original trains of thought, and the highly finished course in which they were invested, the press will preserve; and by these no intelligent reader, we think, can fail to be pleased and profited.

The number of the graduating class was thirty. Of these, two have determined to go to the West, and six to become foreign missionaries.

The friends of the Seminary will be gratified to learn, that the Board of Trustees, before their adjournment, elected the Rev. Dr. Skinner, Professor of Sacred Rhetoric. We learn also that Rev. Dr. Humphrey was elected a Visitor, to take the place of one of the Board, whose term of service, according to the statutes of the Institution in respect to the age of its officers, will expire in July next.

CLEMENCY.—Though clemency is the peculiar privilege, honor, and duty of a prince, yet it is profitable to all. It is the brightest jewel in a monarch's crown, as well as beneficial in private persons. For as meekness moderates anger, so clemency moderates punishment. That person is truly royal who masters himself; looks upon all injuries as below him; and acts by equity and reason, not by passion.

YOUTH'S DEPARTMENT.



"Remember now thy Creator in the days of thy youth."

MARY LOTHROP.

EXTRACTS CONTINUED.

Her mind appeared to have undergone a great change during her sickness. She had enjoyed being with her mother, reading and praying, and she seemed to be fast ripening for a better world; but she was now grieved by the faults of others, and that so few loved to talk upon that subject which gave her the greatest happiness. She would sometimes say of different persons, after she had been told that they were pious, "But they don't seem heavenly."

Whenever she spoke of God, it was with reverence, and when she mentioned the Saviour's name, she would say the *blessed* Saviour.

In July, 1830, Mary went with her parents to Bridgewater, and on their return home, it rained, and several circumstances occurred to render the ride unpleasant. Mary was much fatigued, and as she was retiring to rest, her mother said,

"My dear, I suppose you will pray after you are in bed, to-night?"

Mary replied, "I would rather kneel down, and I wish you could stay and pray with me."

Her mother, although she had many cares pressing upon her at that moment, remained, and found her own mind calmed and stimulated to gratitude, by hearing her child, then not six years old, acknowledge the goodness of God; and, instead of being dissatisfied with what was unpleasant, thank Him for making the high hills, and the pretty flowers, and that the wind did not blow any harder, and that it did not rain any more.

At one time she found some money in the house, and with much animation said,

"Mother, may I have this for my own, to do what I please with it?"

"Yes," said her mother, intending to propose to have it spent to purchase some useful little articles for herself. But when it was inquired for, Mary said,

"Oh, I put it in the missionary box; that was what I wanted it for."

Her mother said, "I intended to have bought you a new thimble, and some other things with it."

"I can use my old thimble," said Mary; "I would rather give the money to help get Bibles for the poor heathen children."

In October, 1830, Mary's health began to decline again. She appeared cheerful most of the time, but seemed to lose strength daily. One afternoon, when the children were at home from school, and were playing in the room, Mrs. L. saw the tears on Mary's face, and said,

"What is the matter, my dear?"

Mary replied,

"Something solemn came into my mind, and I was going to speak to you, but the children played and laughed, and I couldn't say what I wished to. Can I go into the other room with you?"

Her mother knew that she was very feeble, and perceiving a sadness and troubled state of feeling, carried her into another room alone. Mary began to weep again, and said,

"Mother, this isn't so pleasant a sickness as the other; I don't feel so happy as I did then. We are not alone as we used to be, and we do not read and pray so much. I wished to come into this chamber for you to pray with me. I feel so sick to-day, that when I try to pray it goes right out of my mind. I shut my eyes, and tried to pray, but the noise of the children made me forget all that I wanted to say."

"You can pray now," said her mother, "but I think you are too weak to kneel."

Mary said, "I feel as if I must kneel down."

But in attempting to kneel, she fell over on the floor.

This was the last time she ever attempted to kneel in prayer.

Her mother was convinced that retirement was necessary to her happiness, and that her mind required particular attention. She therefore made an arrangement to be alone with Mary a part of every day. This was very gratifying to the little invalid, and she told her feelings to her mother daily with entire freedom. She would often say,

"Dear mother, I don't feel as happy as I used to. I am afraid I hav'n't a new heart. I think I am growing wicked again. Do pray for me, that I may know that I have a new heart, and be happy."

She was at times much depressed, and would weep while talking about her wicked heart, and her fears that she was not a true Christian. For two or three weeks she was in this state of mind. Her pastor visited her frequently, and had several conversations with her about the Saviour suffering for the sins of men, and explained the nature of the atoning sacrifice which the Lord Jesus Christ had made. She now saw more clearly than she had done before, that however vile and guilty her soul might be, he could purify and save it, and she was led to give up herself more entirely into his hands. She then became tranquil, and was never afterwards known to express fears with regard to her prospects beyond the grave.

She would sometimes say,

"I think I shall never again fear that I have not a new heart."

She was never heard to regret that she could not walk, excepting in one instance. On thanksgiving day her brothers and sisters were permitted to be in her chamber, and while she was looking at them, and seeing them engaged in play, her mother said,

"Does the noise trouble you, my dear?"

"Oh no, mother," said she pleasantly, "I love to see them, and I sometimes wish I could play with them."

This mild expression pierced the heart of the mother, for she had been looking with tender regret on her helpless little daughter; but, checking her own feelings, she said,

"It does not make you unhappy that you are not

able to play with them, does it? You think it is all right?"

"Oh, yes, dear mother," she replied, "I am not unhappy. I don't think God deals hardly with me, for he knows that I am sick, and he could make me to be as well as the other children."

(To be continued.)

RELIGIOUS INTELLIGENCER.

NEW HAVEN, SEPTEMBER 29, 1832.

LETTER FROM MR. BREWER.

The first part of this letter is meant for our own consolation, but is fraught with useful instruction to others.

SMYRNA, June 2d, 1832.

MY DEAR, SIR—With lively sympathy we learn that once more, in the holy Providence of God, you have been called to mourn the loss of a beloved child. In this afflictive dispensation, I trust your soul has fled for consolation to the only solid ground of support, in the good, and wise, and holy, and merciful government of God. Oh what a privilege, my dear sir, is that which his children possess of being enabled to say in every time of trial, "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." "Though clouds and darkness be round about Him, justice and judgment, and mercy, are the habitation of His throne." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Afflicted Job and all the long array of patriarchs, and prophets, and apostles, and martyrs, which have inhabited this old world, found it good, in the day of adversity, thus to flee for refuge beneath the shadow of the Almighty; nor has the lapse of an hundred ages, dried up these sweet and unfailing springs of comfort. To this fountain of living waters, may you continually be led, and may the sanctifying influence of your afflictions not only be experienced in your soul, but be diffused abroad through all your responsible labors for the good of the church of Christ.

Amidst the tears for private sorrows which nature sheds and grace forbids not, you will still continue to look with pity on the desolations of Zion. I doubt not you will grieve to learn that here in the region of Patmos and the 'Seven Churches' which were in Asia, we have been compelled to close several of our Schools. When we heard of the wide spread work of grace which the Lord had wrought in hundreds of your towns and cities, we fondly trusted that a more abundant stream of charity would flow forth to bless these barren lands. "Ye shall know them by their fruits," said the Saviour, and tried by this standard is there not reason to fear that it may be said both of some young converts and long standing professors, as once to the church of Ephesus, "thou hast left thy first love?" Since the failure of supplies from America, I have been endeavoring in my public ministrations on the Sabbath, to awaken among the members of my little congregation a more lively interest in behalf of that afflicted sister church.

From this apostolic land I also call to mind days, some of them long gone by, when I enjoyed the privilege of assisting you in the preparation of that earliest juvenile religious periodical, the *Guardian*, or *Youth's Instructor*. Ever since that time I have had exalted views of the importance of such a publication, and have earnestly longed to establish something of the same kind in the different languages spoken by the benighted thousands around us. By the aid of a borrowed press which is not now at our disposal, we have published the 'Friend of Youth,' in Greek, for three months. The expense of this has also been generously defrayed by the dear children and youth in America. At the present moment a pious English printer, whom Providence has brought to these parts, stands

ready to enter our service. Oh, why then will not some disciple whom the Lord has blessed with an abundance of this world's goods, send to the New-Haven Ladies' Greek Association a few hundred dollars, for a press and small font of types?

In a city where the blessings of Christian education are so highly appreciated and enjoyed, as in yours, we have not wondered at the liberal patronage which our schools have continued to receive, notwithstanding the comparative want of wealth and the pressure of numerous local charities. It is not our wish to urge our wants upon our personal friends among you, but for our "work's sake," to ask the countenance of other churches. Amidst much that is painful and discouraging, there is also among our mingled population, Protestant and Catholic; Greek and Armenian; Jewish and Mohammedan, very much to encourage efforts for making known the truth.

The shadows of evening are gathering, and now while I sit at my writing desk, reminds me that soon to us all of the present generation, "the night cometh wherein no man can work." Whether attempting to do the work of the Lord in Christian or heathen lands, "whatsoever our hand findeth to do, let us do it with our might."

Your's affectionately,

JOSIAH BREWER.

P. S. We are mercifully (June 8th) entering upon the summer months without any alarm of the plague, and with a tolerable measure of personal health. Still we find it necessary to husband the little strength which remains after the school room door is closed for the day. Our eyes have failed for longing while looking homeward for helpers and funds.—This morning I have paid off and dismissed our Ipswich master.

J. B.

[For the Religious Intelligencer.]

SABBATH SINGING SCHOOLS.

MR. WHITING,—I observed in a communication in your paper of last week, some remarks made respecting the custom of holding schools for the practice of sacred music, on Sabbath evening; also respecting sacred concerts, &c. And cannot but express an astonishment, that in an enlightened and Christian country, and among such as profess themselves Christians, any should be found so grossly ignorant and bigoted in regard to a subject so intimately connected with Christian worship, as to express such vague and indistinct ideas and notions respecting it. The writer objects to holding such schools on that evening, as being a violation of the Sabbath. One reason assigned, is the fact that these schools, instead of being strictly for the worship of God, are for the purpose of learning and practicing tunes, and getting such a knowledge, and cultivating such a taste in regard to performing them, as to be able to do it understandingly, (in strict accordance, let it be observed, with the command, "Sing ye praises with understanding.")—Now let us compare this with other practices universally approved of.—Take, for instance, our Sabbath schools. What is the object of them? We know what it was when they were first instituted; it was to instruct children in the art of reading, writing, &c. But take them in the improved state they now are in; and what is it? Are these children assembled together on that day, strictly for pure and holy worship? or is it not more for the purpose of inculcating in them such principles, and cultivating and storing their minds with such knowledge, as shall enable them to become true and correct worshippers. If so, wherein consists the difference in principle in regard to the object of this institution and that of schools for the cultivation of sacred music?

Another reason mentioned is, that these schools afford a place of resort calculated to efface from the mind of those who attend them, such religious impressions as may have been re-

ceived from attending church through the day. Now who that has any knowledge of the effects of sacred music, would think of resorting to it for the purpose of destroying such impressions? Take, for instance, such words as these:

"That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay," &c.

set to appropriate music, and performed in a style suited to the subject; and can it be considered calculated to drive from the mind serious thoughts? But this being a set piece, may perhaps be ranked among that class of music denounced by the writer, as being not intended for the house of God. Now can it be possible that any one, with the joys and happiness of heaven in view, and with the expectation of sharing in this happiness, and joining in anthems of praise for ever and ever to him who has bought and redeemed us by his blood; I say, with this in view, can it be possible that any one should think to denounce such music as that alluded to by the writer, as being not calculated for the house of God? Surely here is something not easily accounted for. There is that which by some might be termed music, but properly considered, would be far from deserving that name, that may with propriety be denounced as unfit for the house of God. I have reference to that kind of singing which we often hear from persons, who, like the writer alluded to, having but little knowledge, are evidently actuated by a kind of bigoted zeal in regard to the subject. We are commanded to have things done decently and in order, to teach and preach to edification, and why not to sing? and how can this be done while sounds are uttered without sense or meaning, producing nothing but jargon and confusion. In regard to Sacred Concerts, these he speaks of as being anti-christian occasions, but without giving his reasons. Now let us compare these occasions with such others as receive the sanction of our most scrupulous and holy men. Take for instance, the annual Commencements, and public exhibitions of our Colleges and other institutions. Here things sacred are mingled with those of a light and even ludicrous character, and all are uttered, to appearance, in a manner corresponding with that of our public theatres. Now these not only receive a sanction, but are considered essential to the success and welfare of these institutions—and we hear none denouncing them as anti-christian in character—and why Sacred Concerts? Is it from the fact that some who may attend them, and are engaged in them, may be possessed with wrong feelings and actuated by wrong motives? If so, carry the principle out, and see what would become of our most sacred and holy institutions. Our best acts are but imperfect, and it is expected that in all institutions and assemblies for sacred purposes, much may be discovered deserving of censure and reproach—but it appears to me quite injudicious and uncharitable on this account, to denounce the whole as being evil and unchristian in tendency. It is well known that Sacred Concerts are of the greatest benefit in respect to improving the taste, and elevating the standard of church music—and like exhibitions of schools and institutions for other branches of education, they may and should be considered important and essential to the success of schools established for the cultivation of this art.

A FRIEND TO COEXISTENCY.

[For the Religious Intelligencer.]
AMERICAN TRACT SOCIETY.

It is hoped the friends of Zion will not forget the two great objects before this Society—the one to supply our own country with Tracts and the labors of Tract Distributors—the other, to extend the same blessings in Foreign and Pagan lands. In respect to both these objects, the Providence of God is full of encouragement. We now confine ourselves to a single point, the raising up of laborers for our Western and South Western States.

The Rev. JOEL H. LINSLEY, of Hartford, Con. has yielded to the request of the Committee and accepted a commission as *Secretary and General Agent for the Valley of the Mississippi*; and is expected without delay to enter on his labors. His object will be personally to visit the principal towns; to consult and co-operate with Agents located in different parts of the wide field; to obtain new laborers where none are yet provided; and generally to employ his powers in every way which Providence may open, to rouse Christians to effort, and thro' their labors and the Society's publications, do what can be done for the spiritual welfare of the entire population.

Four additional Agents, all Western men, have also just been commissioned for Missouri, Western Kentucky, and Western and Middle Tennessee, who it is hoped will permanently occupy their designated fields; and the committee are in correspondence with a number of others, in whose qualifications they have confidence, some of whom have already consented to enter into these arduous labors.

Considering our inhabited territory as 600,000 square miles, and deducting 60,000 where the privileges of the gospel are more richly enjoyed, there remain 540,000 square miles, probably containing a population of 9,000,000. and embracing thirty Agent's fields. Each of these Agent's fields, on an average, is equal to 500 townships of six miles square, or 180 miles in length by 100 in breadth; the population of each township being on an average, 600, and of each Agent's field, 300,000.—The Society have now, including those commissioned since September 1, fourteen Agents in the field; and the Committee feel bound to persevere in their efforts, by Divine grace, till every vacancy is supplied; and the influence of this Institution is felt, in behalf of immortal souls and the interests of Zion, to the remotest extremities of our land.

Edwards on the Affections.—The Publishing Committee of the American Tract Society have unanimously adopted this great standard, discriminating work on the evidences of a vital union with Christ. The edition is that of W. Ellerby, who transcribed the entire original work; attempting, with the most scrupulous fidelity, to present the precise thoughts of Edwards in a more modern style, with no addition, and the omission only of his tautologies and redundancies.

It is designed to print it in a neat 18mo. corresponding with the Society's edition of the *Pilgrim's Progress*. Its size will be about 275 pages: price probably 37 1-2 cents.

It will be stereotyped and printed as soon as the requisite funds are subscribed for perpetuating it: viz. \$2.00 per page, or \$550; \$50 of which are 'ready subscribed. Donations will be gratefully received from Societies, or individuals, who desire to see this invaluable treatise, in a cheap and attractive form, in general circulation.

Premium of \$250.—The time of presentation for the premium of two hundred and fifty dollars for the best Tract "on the manner in which Christians should show the spirit of their Master, in labors and sacrifices for the conversion of the world," is extended to December 1, 1832. Examining Committee: Rev. C. P. M'Ilvaine, D. D., Rev. Thomas H. Skinner, D. D., Rev. A. Peters, and Mr. Arthur Tappan. The manuscripts to be sent to Rev. Dr. Skinner, Philadelphia, or to William A. Hallock, 150 Nassau-street, New-York.

The donor of the premium expresses an earnest desire that a Tract may be prepared which shall duly impress this important subject on the minds of Christians in this age of the church.

Christian Almanac for 1833.—This little work is full of instructive and entertaining moral and religious matter, which cannot fail of exerting a salutary influence on all, especially the young; and well merits the efforts of parents and others friendly to religion to give it an extensive circulation. It is published in 16 different editions; and may be had of the American Tract Society, 150 Nassau-street, New-York.

[For the Religious Intelligencer.]

MR. EDITOR,—We, the undersigned, having been appointed by the Consociation of the Western District of New-Haven County, to call the attention of our Churches to the subject of Home Missions, with a view to more systematic and efficient action, ask the favor to address them through the columns of the "Religious Intelligencer." The special object of this address is, simply to present this object of Christian charity to the churches in our connexion, that they may take it up and act upon it, in their separate capacity, to prepare the way for further action, as a Consociation, at the next Annual meeting to be holden at Oxford, within the month ensuing.

To the Churches of the Western District of New-Haven County.

REVEREND AND BELOVED—

In urging upon your attention the subject of Home Missions, it is not our purpose, nor our wish, to diminish your interest in the other departments of Christian charity, nor in the least to divert your prayers and benefactions from them. What we desire is, not that you should feel *less* and *do* less for Foreign Missions, and Bible and Tract efforts, &c. but that you should *do a great deal more* for Home Missions. We regret to see this noble object of charity thrown so much into the back ground, and receive from our churches, attention and patronage so disproportionate to its magnitude and importance. And we regret this the more, because we regard it *equal* at least, if not *paramount* to any other in its claims on our benevolence. It seems to us, that we ought not any longer, as we have, for the most part, hitherto done, dismiss this subject with the cold compliment of an annual contribution, and attempt nothing more,—a measure usually adopted to quiet conscience in neglect of duty.

Allow us then, dear brethren, to suggest a few considerations which, to our minds enforce the claims of Home Missions to our interest and patronage. And we can only suggest them, as our limits will not permit us to draw them out in detail, and fortify them by argument. We expect this will be done by the Pastors and active friends of the cause in their respective churches. And

1. The first consideration we would suggest is this. We must cultivate our own fields at home, that we may appropriate the avails of them in sending the Gospel abroad. Many churches with a little aid from the more favored and wealthy ones, have, under God, in a short time revived, and gathered sufficient strength to sustain the Gospel alone; and have very soon paid back into the treasury of the Lord, more than they ever received. While others have been suffered to sink and languish and exert a chilling, deadly influence upon all around them. If we cultivate well our fields at home, a rich and abundant harvest will reward our labors, to be distributed to the destitute and perishing abroad. If we but plant and sustain the Gospel in our own country until its whole length and breadth come, as it surely will, to bloom and flourish as the garden of God, and its vast resources come to be consecrated to Christ, they will flow out from willing hands, and grateful, prayerful hearts, and cross every ocean and sea, and fertilize, and bless, and save every Island and Continent and Nation on the face of the whole earth. Again.

2. Another consideration which goes to enforce the claims of Home Missions is,—It is comparatively easy to sustain them. They are less expensive, the difficulties to be surmounted are fewer, the aids are more numerous and efficient, and the prospect of saving souls, as the immediate result, far greater.—Home Missionaries have not to traverse a wide ocean, spend years in acquiring a new language, or in becoming inured to a foreign climate. Nor have they to learn the manners and customs of a strange people. They can enter at once upon their

fields of labor, and engage without delay in the delightful work of preaching the Gospel. And what is more, they can scarcely fail to find some, who hunger and thirst for the bread and water of life, and are ready to receive and sustain them by their prayers and cheerful co-operation. And others they will find, who, though they do not love the truth, yet know something about it, and are disposed to reverence and respect it. They are open to conviction and their minds are susceptible of the influence of the divine Spirit. We have a multitude of facts, from all our Missionary stations, which assure us, not only, that Home Missions are sustained and carried forward with comparative ease, but that heaven smiles upon them, and crowns the enterprise with signal success. Between nine and ten thousand hopeful conversions to God, were reported as the fruits of this department of Christian charity for the last year. And besides, one hundred dollars expended at home, will secure to the cause of Missions, as great an amount of labor, as one thousand employed in a foreign land. And though the Missionary at home does not preach to the heathen, he preaches to those, who, without the gospel, will become sicut and under an aggravated weight of guilt and ruin.—Again,

3. Another consideration which enforces the claims of Home Missions is, the auspicious bearing which they have upon all the other departments of benevolence. We allude not, here, so much to the means of carrying forward these various enterprises, as to the efficiency and success with which they are prosecuted. Observation and experience have furnished us with abundant testimony, that unless such efforts are fostered and nourished by the "living, speaking beryl" of the cross, they will very soon decline and lose all their active energy.—The distribution of Bibles and Tracts, and the establishment of Sabbath Schools, will excite but little interest and accomplish comparatively, but little good, unless you accompany them with the faithful ambassadors of Jesus. Without the barrier of the living Gospel, all will become like heaps of sand before the mountain torrent,—be swept away, and lost, and the land left desolate and drear. Again,

4. Home Missions have also an important bearing upon the future destinies of our country and the world,—which is another consideration to enforce its claims to our attention and patronage. The millions of the great "Western Valley" will soon out-number us, and of right preside in the councils of the Nation and give laws to the older and Eastern portions of our country. Unless, therefore, their giant sceptre is stayed over us with gospel "light and love," unless they possess intelligence and moral virtue, we shall bewail too late our criminal apathy and neglect, in the subject of Home Missions. The infant may be trained and moulded to almost any pattern, but not so the man of years. The tender, pliant sapling may be pruned, and bent in almost any direction, but not so the sturdy oak. But brethren, the infant West will soon acquire the maturity and strength of manhood; and the little sapling of the prairie will, in a day as it were, become the giant oak of the forest.

We need not be told what an auspicious bearing the "living gospel" has had, in laying deep, and broad the foundations of the civil and social compact in New England; nor how much this gospel has contributed to our unexampled growth and prosperity. For the whole is written in deep and legible characters, in every page and line even, of our history, and engraven in letters distinct and indelible in every church, and college, and academy, and school house, and domestic fire side in the land,—yea, and upon all the ships that float on our waters, upon all the implements of husbandry, which cultivate our rugged soil, and upon all the arts and trades which increase our thrift and promote our comfort. Let a similar influence be applied to the rest of our country, and similar results will follow. Yea, let the cause of Home Missions be sustained

and prosecuted with vigor, and faith and prayer, and we shall soon become *altogether* an intelligent, moral, virtuous and happy people, and our great and growing Republic will roll on with still increasing majesty, and beauty, and strength,—successfully resisting every rude assault, and crushing with a giant power every opposing foe, and go down to distant generations, the light, the glory, and the salvation of a sinful, suffering and enslaved world. For thus *occupied*, thus employing our moral strength and resources, God will prosper and bless us, and cause our Nation to bear a conspicuous part in diffusing the Gospel of Christ, over the length and breadth of the habitable globe.

But on the contrary, neglect Home Missions, and allow the destitute portions of our country to populate and accumulate wealth and power, without correct moral principles and virtuous habits, and the savor of Gospel truth, the consequences must be calamitous and fearful. A tide of turbid and bitter water, will very soon set back upon us, and blight and wither and destroy all that is now so fair, and lovely, and of "good report" in the land of the Pilgrims of New England.

5. Another consideration which enforces the claims of Home Missions is,—the influence and success of Popery in our country. The facts on this subject which are now before the public, admonish us to wake up and bestir ourselves to oppose this "mystic Babylon" and "mother of abominations." For where this church exercises control, civil and religious freedom must retire. Once more,

6. Unless we cultivate our own wastes, and supply our own destitute, none others will,—which is another consideration in favor of Home Missions. But the suggestion is too obvious to need comment.

In view then, dear brethren, of these considerations and many others your own minds will readily suggest, we feel that the cause of Home Missions has powerful claims upon our united prayers and exertions,—claims which we cannot longer neglect nor resist. This department of benevolence involves so many interests vital to our country—to the prosperity and extension of the church, and the salvation of a world, that it appears madness to slumber over it and suffer it to languish. We will therefore re-echo the "voice from Europe," published in the *Intelligencer* July 14th, which so eloquently and earnestly addresses American churches on this subject. "The object," says the writer, "of your zeal must be your own country, to supply her rapidly increasing population with able and faithful ministers;—your religious policy must be a *home* policy,—compared with the claims of our own land, the claims of the heathen are but secondary." . . . "If it were necessary in order to supply your people with Pastors, one half of the whole members should become ministers; while it should be the business of the other half to support them." To these sentiments, we believe some hearts in our churches are ready to respond; and some hands in following them are ready for the enterprise. If it be asked in this place, what plan of effort in respect to Home Missions we would recommend? We answer, any plan which shall combine our zeal and energies in rendering our aid more efficient and worthy the object. "The plan adopted by the Eastern Consociation in this County has struck us rather favorably. The outlines are these.—Form an Association within our limits, with Auxiliaries in each congregation, and operate through the Home Missionary Society of Conn., agreeable to their connection with the Parent Institution,—with this exception: We nominate our own Missionaries, and so far as may be proper, designate their fields of labor. This course will make us more immediately acquainted with them; and awaken, it is thought, a deeper interest on the subject in our churches. It resembles, on an extended scale, the plan of "preaching the Gospel by proxy," and seems to obviate the prejudices which unhappily exist in some minds against benevolent exertions.

We hope the churches will consult respecting this plan of effort, or some other, and wake up to the subject of Home Missions in serious earnest. Brethren, the claims of this object of Christian charity are now before you. Your ability to meet them cannot be questioned. We hope, therefore, they will not be disregarded. We hope you will take hold of the work as if you believed that "the liberal soul shall be made fat." "He that watereth shall be watered also himself." "It is more blessed to give than to receive." "There is that which scattereth and yet increaseth,"—"and there is that withholdeth more than is meet, but it tendeth to poverty." Brethren, the enemy gains upon us while we linger.

By order of Consociation,

ABRAHAM BROWN,
JASON ATWATER,
AARON BENEDICT, } Committee.

WHAT EVIL IS THERE IN REVIVALS?—A Baptist church within the scope of our acquaintance, has been blessed with times of refreshing from the Lord's presence, for several years past, at intervals. During these several seasons of mercy, 238 members have been added to the church by baptism. Of these, 16 have become disorderly, and have suffered exclusion, while *two hundred and twenty-two* continue up to this time, steadfast in their profession. This is a small proportion of chaff for so large a crop of wheat. Of the persons admitted as above, one has become a faithful and successful minister of the gospel, fifteen have been long engaged in Sabbath school instruction, eight or ten frequently take a part in prayer meetings—and near 200 are members of Tract, Bible, Missionary and Temperance Societies, and zealously engaged in promoting the cause of Christ. So much for revivals and hasty admissions.—*Chr. Index.*

REVIVALS TO BE SOUGHT.—If we do not esteem a revived state of religious feelings and exercises of sufficient value to be *sought*, we have no reason to believe that we would estimate it very highly, if *possessed*. The sincerity of our own piety, therefore, calls for some general effort of this kind. God is withdrawn from his churches, and without his presence they droop and die. But his presence will never be enjoyed, unless it be sought. Who, then, is willing to seek the Lord now?—*Chr. Herald.*

DEATH OF BRANT.—The *Western Mercury* contains the following brief obituary notice.

"Died, at the Mohawk village, near Brantford, John Brant, Esq., Chief of the Mohawk tribe of Indians, and son of the gallant Chieftain, who distinguished himself so nobly in the revolutionary and late wars. Mr. Brant was an accomplished gentleman, and died sincerely regretted by a numerous circle of acquaintances of the first respectability."

The cause of the death of this Chief is not mentioned. He was very generally known as meriting the character above given him; and his loss will be felt by many. He was educated in England. Most readers will remember his correspondence with the poet Campbell, in vindication of his father's memory from the charge of cruelty attached to it in Gertrude of Wyoming. An attempt was made, but abandoned, to implicate Captain Brant as being consulted during the Morgan transaction, by the abductors. But it was found that he had nothing whatever to do with it. He has left behind him an unsullied and enviable reputation.

[From the Philadelphian.]

WAITING FOR REGENERATION.

Among the ruinous mistakes now prevalent in Christendom, is the idea that sinners must wait to be regenerated, before they are bound to enter upon the service of God. Inspiration declares "he that soweth to the Spirit, shall of the Spirit reap life everlasting." "But," says the unregenerate man, "I cannot sow to the Spirit, for I have not been converted; what have I to do with such a promise?" Answer: repent and be converted at once; *sow to the Spirit and you shall reap life everlasting.* You need not wait for any thing; but do what God requires, and will graciously reward, and you will be a new creature. What is it to be regenerated, so far as we have any knowledge or concern in the matter, except to forsake sin, believe the gospel, and follow holiness? You are now leading a prayerless life—your closet has no regular morning or evening visit. Begin to pray, regularly and often, in secret. Your Bible is unread, or at least unstudied—begin the prayerful and constant search for its precious truths. You neglect to seek the salvation of your fellow men; their bodies you will value and run much risk to save, but their souls are no part of your daily concern. From this hour, labor to save sinners from hell, whatever doom you may anticipate for yourself. Do these things—you are then sowing to the Spirit, and when you are judged for the deeds done in the body, you shall be called to enter into the joy of your Lord.

I am not directing to the use of any new measures. This way of getting to heaven was set forth by the apostle Paul, and in fact by all the inspired writers before him. There is no ground for fear that those who enter it will neglect the Saviour, or think to gain heaven by their own merits. They may indeed seek treasures in heaven by abounding in good works, but they will not value the righteousness of Christ less than do those who expect that alone will save them; without becoming obedient themselves. In a certain sense, it alone saves any sinner, but without a previous course of holy action, no man can enter the kingdom of heaven. I know it is becoming very popular to be saved, or at least to hope for salvation by a faith without works; but whether such new measures will succeed is doubtful. They were severely reprobated by the apostles, and are, in all probability, now ruining many souls. The mistake in question has arisen, perhaps mainly, from a certain mode of preaching the gospel, that has been extensively prevalent. The impenitent have been called upon to repent, with the explicit understanding, however, that they are both physically and morally able to do no such thing; and for them to think of other Christian duties till regenerated, would be most preposterous. Such at least, has been the air of numerous discourses in relation to the condition of the unregenerate. What then is regeneration? Suppose an individual were from this moment honestly to attempt all the duties of a Christian, without having been conscious of the ordinary experience of convicted sinners, would not his new life evince him to be a new man? Such conduct would prove that he had been begotten anew by the word of God, but if he should never attempt to sow to the Spirit, till forced to do so by an influence about which he is dreaming, he may lose the only opportunity in which he might have prepared for heaven.

These thoughts suggest a hint in regard to preaching. All men should be addressed as intelligent, free moral agents, bound at the present moment to live wholly for God, and whatever may be their professions, deeply criminal for the neglect of any Christian duty. To allow them to remain idle, making no attempt to serve God, merely because they have never made any, is a most preposterous mode of treatment. The apostle baptized and put upon Christian duty all

who would embrace the religion of Christ. They knew nothing about nominal Christians, except false professors. To address sinners as bound to repent, and excusable for the neglect of Christian duty, till this is done, and then to represent the first step as one in which they are no otherwise concerned than in their natural birth, is to absolve them from one half the law of God, and abrogate the other. The style of preaching, that has favored the mistake under consideration, is as exactly calculated to prevent men from entering the kingdom, as was that of the apostle Paul to secure a favorable result. Those who are saved under it, are saved in spite of its evil tendency. Wherever men are taught that religion consists mainly in the possession of habit, bias, principle or nature, which they have no hand in producing, they will feel no obligation to attempt the service of God, and of course continue in the service of Satan. C. S. A.

[From the Western Recorder.]

AUBURN THEOLOGICAL SEMINARY.

The anniversary of this institution was held in the Second Presbyterian Church on Wednesday the 15th ult., and notwithstanding the unfavorable weather, a large concourse of people manifested their interest in the occasion, and were gratified, as usual, with the performances of the young gentlemen.

The examination of the students commenced on Friday the 10th and closed on Monday evening the 13th. The committee appointed by the trustees and commissioners to attend the examination, having discharged that duty, reported; that, they heard the junior class examined in Hebrew and Greek literature, the principles of exegesis, and sacred geography, chronology, and history; the middle class in intellectual philosophy, sacred exegesis, and didactic theology; and the senior class in polemic theology, ecclesiastical history and church polity.

"The examination throughout," they say, "was well sustained, and gave full evidence of fidelity and diligence on the part of the professors, and in general of application on the part of the young men."

Nineteen young gentlemen, members of the senior class, go out as laborers into the piteous and inviting harvest spread out before them, three of them with the expectation of preaching salvation to the heathen, under the direction of the Am. B. C. F. Missions.

It is to be regretted that a number of them were unable to resist, (until they had fully completed their course,) the pressing application made to them to commence their work. They and the church will have reason, in time to come, to deplore this departure from principles established by sound policy and long experience. The directors, I am informed, passed enactments with the special design of preventing this evil in time to come. Not only have theological seminaries suffered, but one of the most severe afflictions of the church comes from the influence of men who think so highly of themselves, and have such low and inadequate views of the ministry, that they presume to rush into the sacred employment with only a partial education.

Beneficiaries will hereafter be charged fifty cents per week, only, for board, provided they continue until they complete the prescribed course; but if any one leaves without necessity, and without liberty, he will be required to pay the usual sum of one dollar per week. The other expenses of this Institution being few and small, it is presumed that equal advantages cannot be enjoyed any where at a cheaper rate.

The respectable rank as ministers which the alumni of this Seminary hold, and their eminent usefulness afford a higher and more valuable recommendation of the professors, and of the general character of the institution, than an individual can give.

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Rev. Nathan E. S. Beman, D. D. of Troy, is elected to fill the professorship of Sacred Rhetoric. Should he accept, there will be nothing wanting to render the Seminary what its friends designed it should be, and what they have labored with commendable zeal to make it, a seat of sacred learning, holding an equal rank with others, which have been the pride of our country, and the most effective instruments of exalting the American church.

The promptitude with which its pecuniary wants have been met, shows that it stands high in the estimation and affection of the churches. An alumnus of another institution having had an opportunity during the past year of becoming acquainted with this, is happy in giving testimony, that it is worthy of the estimation and support given to it, and he is confident that young gentlemen who avail themselves of the instructions afforded here with proper industry on their part, will never have occasion to regret their preference.

A DISINTERESTED OBSERVER.

Temperance Reform.

JUDGE DAGGETT AND TEMPERANCE.

Extract of a letter to the Editor of the New York Evangelist.

Boston, 5th September, 1832.

Dear Sir—Passing through Connecticut, the latter part of August, I went somewhat out of my way to have the privilege of being at the temperance meeting to be held at Madison—the monthly meeting for New Haven county. From the interesting reports of the delegates, it appeared that the various town associations were extending their influence, and increasing in numbers. Between three and four hundred had been added since the last monthly meeting. The society in Madison consists of nearly five hundred, besides an interesting juvenile society of one hundred and twenty, between the ages of six and eighteen. The Rev. Mr. Mitchell, of Fair Haven, made the following statement. "A family in my parish, who had made a free use of spirit in their various avocations, were several of them subjects of deep impressions by the Spirit of God. I was a day or two since called to see them. The father and a daughter had just found some relief from their distress, and had a trembling hope. After other conversation adapted to them, I said to the father, there was one thing more which I felt in duty bound to mention. Do you feel prepared, sir, at once to break off entirely from the use of ardent spirit: for unless you do, I fear your soul will be in very great danger. "Mr M." said he, "don't say any thing more. I did not know as you knew, that I was ruining myself by spirit, but I knew it, and I have been rapidly ruining my family as well as myself; our minds are now fully made up—I, nor my family, never wish to see another drop." A member of my congregation was severely attacked with the cholera. So anxious was he to see a minister, as he gave up all hopes of living, that he sent three persons for me, who arrived near the same time. The third with a chaise. I immediately went. And a more affecting scene than I witnessed, can hardly be conceived. He had called a considerable number of his companions around him, and was in the most impassioned manner warning them with his dying breath, against the use of ardent spirit, and of the guilt and danger of delaying repentance. When I first entered the room, his first exclamation was, "Mr. M. is it too late?" His whole soul was absorbed with an interest to flee from the "wrath to come." He expressed more calmness before he died. A brother knelt by his bed side, and said to him, "We have too long neglected religion, brother." "Yes," replied he, "I till it is too late." He expired about midnight of the same day. Great good has been effected for the temperance cause, by this very affecting death.

And more still, by the interesting work of grace recently commenced there. Ninety at a meeting last week came forward as subjects of thoughtfulness and prayer to the front slips. Forty during the week expressed a hope."

Judge Daggett, of New Haven, who presided, and who is president of the society, followed Mr. M. in a very interesting and powerful address of more than an hour. My limits will admit of but a very brief extract:

"My Fellow Citizens—Suppose that a stranger from some other quarter of the universe were to visit us, and were to learn for the first time, the quantity of ardent spirit annually consumed in this country, and its enormous expense. He would be very eager to inquire, as we might well suppose, "If it promoted health, or if it was particularly pleasant to the natural taste, that it should lead to such an immense sacrifice annually of the wealth of the nation?" A sum far more than adequate to meet all the expense of our national and state governments. But when answered fully in the negative, as in truth he might be, what think you would be his surprise at such an expenditure for purposes infinitely worse than waste? Suppose that he were still farther informed, that it was a more ample source of disease than any other, as you have abundant evidence of late, and that it was a more fruitful cause in the production of crime than all other causes combined. That four-fifths of criminal cases and law suits of every kind, are, more or less, connected with intemperance. That 30,000 of those that annually die, and that the great mass of the multitude that are annually thrown upon the public expense, by pauperism, disease, or crime, are some of the fruits of this annual assessment for ardent spirits. Would not his surprise be greatly increased, think you, on hearing of such a result. And with what high emotion of interest would he inquire, if no remedy could be found? When told that an effectual and certain remedy was found in entire abstinence, his surprise would still be more than ever awakened on finding that so small a portion among the moral and professedly pious are willing to accept the remedy for the removal of so mighty an evil, when placed at their option, and asking only their name and influence.

"In administering opium, as you well know, the amount must be somewhat increased in each successive dose, in order to produce the same effect. The principle is the same in spirit. Here then lies the origin of this mighty engine of mischief. It is that any one in community should have any thing to do with ardent spirit, directly or indirectly, except as a medicine. And passing strange is it, that any one in their right mind, should wait for argument for withdrawing from an evil, which if not checked, will soon sweep away our civil institutions, and is now doing more to people perdition, than all other evils in the land united. It is not within the reach of law to exclude this evil. We live under a government of opinion. And if the evil is ever removed, it must be by public opinion.—Look back, fellow citizens, twenty years, and see what a mighty work has been wrought by this, in the interesting institutions of Sabbath schools! Now scarcely a child in the land need be destitute of the first rudiments of an education.

"Forty-six years ago, I well remember a delegation from the society of friends, in the state of New York, came to the legislature of this state, to request them to abolish African slavery. They expected to effect their object by affecting public opinion. They soon succeeded. Not many years since Willerforce brought a bill before the House of Commons, for abolishing the African slave trade. It was warmly opposed, and at first rejected. But was afterwards brought forward and carried in that body but rejected in the House of Lords. On its rejection, there was an express dispatched to Liverpool, which was deeply engaged in the

slave trade at that time, and reached there at midnight, and the whole city was illuminated. A thrill of joy went through the city, that a traffic could be continued, more abominable than any other that the ingenuity of man ever invented. But the public mind had begun to move against it, and it was soon abolished, and the traffic pronounced piracy by England and America.

"The public mind should be a hundred fold more enlightened on this subject of temperance. Public opinion in a community like ours is law.—Every thing else will bend to it. Let this be properly informed and aroused, and an evil, deadly and extensive as this is, may be excluded at once. Why, my fellow citizens, is not a weapon of such mighty power, more efficiently used, in removing from the land this wasting and desolating scourge.

"But we have a new, and powerful admonition on this subject; as you have seen in the affecting picture presented by the Rev. gentleman who has just set down. God is going through the length and breadth of the land, and is pleading the cause of temperance more eloquently than it can be by all other means united. His voice was not more audible in Sinai, saying, 'Thou shalt not kill,' than it now is in the dreadful cholera, saying, 'Thou shalt not be drunken.'

The chained and unbroken attention of the audience, as they hung upon his lips, evinced the increased interest which his remarks gave to the meeting, and the increased strength which he thus sent forth to their nation-saving cause. Every eye expressed the sincere hope, as he sat down, that he would not cease to lift forward this cause by his presence and appeals. An enterprise promising more good to the world, probably, than any which has been commenced since the reformation, but which has yet a wide territory to traverse, and many serious obstacles to encounter. It is very deeply to be regretted, that one of the deacons in that place has hitherto declined uniting in this blessed cause. Why so great a proportion of communicants should still withhold their names, at this late hour, probably much more than half in this favored section of the land, remains for them to say. For them to assign any reason that is at all satisfactory, would probably be very difficult. It is a still more humbling, and soul affecting fact, that such multitudes of them can yet traffic in the article, at the very time that God is inscribing his displeasure with this terrible sin, and every thing tributary to it, in the most awful characters of death before their eyes! What! Add to a sin, that is doing more than all others to gather a portentous cloud of fury, and the most dreadful displeasure against the land! And that is now drawing the shafts of death from the cloud, in a more frightful and desolating form than any that have been ever sent amongst us. Do they know what they do? Will they not at once say, 'I will not—I dare not any longer add to the victims, on which the wrath of God is settling with such dreadful significance, as in this desolating cholera, lest some of the contents of that fearful cloud, which is now bursting, may be commissioned in infinite justice to settle also upon me.' Will not all, with such sweeping demonstration, as is daily given in the prevailing pestilence, of the divine displeasure, withdraw at once from this traffic, without waiting to be driven by the scourge of death? What employment must that be that can go into the most desolate abodes of wretchedness and misery, and extort wealth from the very pains and groans of the dying? But such alas! is the traffic in ardent spirit! Perhaps God has sent this painful judgment to open the eyes of his people upon this sin; to quicken their consciences also in relation to all other sins and duties. Is not this one of the mighty engines, sent to throw some check upon the broad current of depravity? To come in, in this almost millennial age, and cut off some of the righteous. Thus aiding to cleanse the earth. Moving the people of God

from torpor, forward to efficient action. That this afflictive judgment was sent for good, no one will doubt. If God's people shall encircle and attend it, by their unceasing prayers, as they are indispensably bound to do, it will prove a more mighty engine in aiding them to bring the world to God, than the world has ever seen. *Why do not the people of God see this, and at once seize upon this golden moment, and act with a tenfold effort of what they now employ?*

Revivals.

STOW'S SQUARE, LEWIS CO., N. Y.

Letter to the editor of the Western Recorder, dated Stow's Square, August, 1832—

Mr. Editor—This place has been blessed by the special visitation of Divine grace for many years. It may truly be said of this people, that they have had line upon line, and precept upon precept, with here a little, and there a little. Among those whom God has blessed as his instruments, the lamented Rev. Daniel Nash may be mentioned. The labors of that minister of God were abundant; and many in eternity will have occasion to rise up and call him blessed. There is no place that I can visit with more solemn feeling than the tomb of that man, whom God has so abundantly blessed. While there, I bow at the close of the day, and with Elisha pray, "Let a double portion of thy Spirit be upon me."

In the year 1831, there were two protracted meetings held in this church, which were blessed of heaven. Yet many of the converts having been neglected, wandered far into the world, and may be said to have wounded the Saviour in the house of his professed friends. Perhaps I differ from many other persons; but it is my honest opinion, that if ever a child of grace wants maternal care, it is when it is *first born*; and as the church is the bride, the Lamb's wife, I do not see why her maternal affection and care should not be exercised for the babe in Christ.

When I first came to labor with this people, in May, 1832, I found the church in a broken condition, and discouraged. Some felt that all must be lost. But in the midst of the dark cloud a small light spot appeared. It was God's merciful visitation. The church began to feel, in some measure, that there was a great work for them to do. Prayer meetings and conferences were well attended; and in proportion as the church were faithful, the impenitent began to feel. Many were solemnly inquiring, "What must we do to be saved?" and some began to say, "Lord I will follow thee."

A protracted meeting was appointed, to commence on the first of August; but owing to the ill health of the clergyman who was to preside, it was postponed till the 15th. In the mean time the church were in a measure awake to the importance of the work, and did not wait for the meeting to commence, before they began the work in their own hearts. A fast was appointed by the church for this object, on Tuesday the 14th. The Lord was truly in the midst of us; and there seemed to be a consecration to God of all we had. The meeting commenced on Wednesday the 15th. A deep solemnity seemed to fill every heart.—The Baptists joined in the work, and shared in the blessing. A spirit of love and unity existed between the two denominations. As notice was extensively given, that Mr. Burchard would take the lead of the meeting, many came from a distance to attend it.—Owing to the ill health of Mr. B. he did not arrive till the close of the fourth day; yet God owned and blessed other means to the hopeful conversion of many souls. After he came, the whole charge of the meeting was committed to him. Though weak in body, he preached three times a day; and God owned and bless-

ed his labors. Christians were shown their responsibility station, as the Zion out of whom salvation must come; and sinners the necessity of a change of heart, and the danger of procrastinating the day of repentance. The appeals to the wicked were plain, simple, scriptural, and forcible. Meetings of inquiry were held; and at the same time there was preaching, conducted by Rev. I. Monroe. The intervals of public worship were spent in prayer by Christians. Those who came from other churches and joined in the work, shared largely in the blessings. A careless spectator could scarcely be found; for each seemed to feel that on him individually depended the cause of Christ. There was no violent opposition manifested during the meeting, which lasted ten days. The last evening of the meeting there were rising of an hundred that took the anxious seats; and several, we believe, gave their hearts to Christ. Almost every one felt it would not be right to close the meeting at such a time. The exact number of hopeful conversion can be known only in eternity. But so far as I can judge, a very low estimate would be to say two hundred and fifty. The atmosphere seemed to be filled with prayer at the going down of the sun; parents praying for children, children for parents, brothers for sisters, sisters for brothers, and friends for neighbors. If ever the mountains and hills broke forth into singing, or the trees of the field clapped their hands for joy, it was at the close of this day. The petition was, "Not for our righteousness, but for thy great name's sake, grant these blessings."

Now, Mr. Editor, whether all this is what will be called new measures, I cannot say. But it is my opinion, it has more resemblance to *old measures*—measures not only as old as the days of the apostles, when the people cried, "Men and brethren, what shall we do?" but as *old* as the days of Joshua, when the people declared, "Nay, but we will serve the Lord." May the Lord reward those brethren who devoted their time and labor to this glorious work. And may the work extend to the nations under the whole heaven, till "all nations, kindred and tongues" shall join in one song, "Worthy is the Lamb that was slain, that hath cleansed us by his blood." Yours, &c.
L. A. WICKES.

ROME, N. Y.

Letter to the editor of the Western Recorder, dated Rome, August 29, 1832—

Mr. Editor—There has been a very interesting state of things in the town of Rome, for several weeks; and I trust the hearts of the dear people of God will be gladdened to hear that salvation is still flowing within our borders.

During the year past, meetings have been held by the Rev. Mr. Helfenstein, and the members of his church, in different parts of the town, continuing one, two or more days, which have been full of interest, and at which sinners have been hopefully converted to God.

About six weeks since, a meeting was appointed in a very destitute neighborhood, about four miles from the village; and a barn was procured for the house of worship. The meeting commenced on Thursday, and continued until Sabbath evening, with increasing interest. Several very interesting conversions occurred; and we cannot but hope, that an interest has been given that will long be felt. A whole family, consisting of several individuals, were subjects of the work; and the whole neighborhood wears an aspect peculiarly gratifying. Two S. Schools have been organized, and promise much good.

About three weeks since, another meeting was held in a district about the same distance from the village, bordering on the town of Lee. This place had long been lying in wickedness, and had never enjoyed but

few religious privileges. A Sabbath School was commenced there last spring, which had become very interesting; the parents attending with their children, and the interest constantly increasing. The meeting commenced on Thursday, and a barn was again the sanctuary where the people assembled. The meeting continued until Sunday evening; and many immortal souls, as we hope, were brought into the liberty of the gospel. About twenty-five or thirty are indulging hopes; and several since the meeting have, it is hoped, yielded their hearts to the blessed Jesus. The Rev. Mr. Lewis was present, and assisted Mr. Helfenstein one day of the meeting. Meetings are continued once or twice during the week; and we cannot but believe that the Lord will still cause sinners there to bow to the scepter of his mercy.

From the results of the efforts made in several neighborhoods in this town, during the past year, there can be little doubt that the true way to gain access to the minds of the people around our village, is to go on the ground, preach the word, and *continue to hold on*, until an impression is produced, and the hard and stubborn hearts are made to bow under the influence of the Spirit and word of God. Let the effort be made by all the ministers of Oneida Presbytery, and I venture to predict, that soon the joy of salvation will be heard on every side, and the death-like stupor which now reigns in all this region, will be broken up, and sinners will in multitudes be converted to God.

Your's, &c.

J.

THE PETITIONS OF THE LORD'S PRAYER.—We desire our Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto us, and to all people, that we may worship him, serve him, and obey him as we ought to do. And we pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this we trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore we say, Amen, so be it.

Obituary.

"Man gieth up the ghost, and where is he?"

DIED.

In this city, on Sabbath morning last, after a short illness, Mrs. Eunice Bristol, aged 80.

In this city, on the 14th inst., a child of Mr. Henry Huggins, aged 1 year.

In this city, on the 15th inst., a child of Mr. P. B. Whitmore, aged 7 months.

In this city, on the 16th inst., Mrs. Polly Hall, aged 97.

In this city, on the 17th inst., James Mix, only child of Mr. Jonathan B. Murrell, aged about two years.

In this city, on the 17th inst., Mrs. — Taylor, aged 24.— Same day, Mrs. Abigail Gilbert, aged 64.

In this city, on the 18th inst., Prince Duplex, a colored man, aged 36.

In this city, on the 20th, Harry C., son of Mr. Eli H. Fennor, aged 16 months.

In this city, on the 24th inst., Mrs. Henrietta Brown, wife of Mr. Jacob Brown, aged 29.

In East-Haven, on the 3d inst., Capt. Samuel Barnes, a soldier and patriot of the Revolution, at the advanced age of 89.

In North-Haven, Sherman, son of Mr. Hubbard Barnes, aged 5 years; also, Edward C., son of I. Stiles, Esq., aged 5 years.

In Derby, on the 20th inst., of scarlet fever, America Sophia, only child of Mr. Wm. W. Johnson, of New-York, aged 6 years.

At Killingworth, Asa M. Bolles, Esq., aged 30, of Middletown.

In Southington, on the 12th inst., Mrs. Lucy Woodruff, aged 62, wife of Mr. George W. Woodruff.

At St. Louis, Missouri, on the 26th ult., Mrs. Mary Saunders, aged 57, wife of Christopher Saunders, Esq., formerly of Hartford.

P o e t r y .

WHAT IS RELIGION?

We once imbibed strong prejudices against religion, from the sour phlegmatic disposition of an eminently pious man.—No one could be cheerful or happy in his presence, and we thought that all who became Christians must be like him, gloomy and melancholy. But we have since learnt that those who are truly pious have, of all others, the greatest cause to be cheerful and happy. The question, What is Religion? was very correctly answered by a young lady, as follows.

Religion is a generous, lively flame,
That brightens, not deforms the human frame;
In the close covert of the heart it lies,
Beams there, nor sternly threatens in the eyes:
An unaffected ease its actions grace,
Known by the motions of the soul, not face;
No sour restraint, no forced concern it wears,
No hidden sighs, no ostentatious tears,
No self-applauding shrugs, no censure, strife,
Nor spleen at all the blameless joys of life.
As wide from these are virtue's native charms,
As settled courage from confused alarms:
As solid reason's calm considerate train,
From the wild frenzies of a feverish brain.

From the Monitor and Adviser.

ODE.

BY WM. H. BURLEIGH.

Hark!—the cry of death is ringing
Wildly from the reeking plain—
Guilty Glory, too is flinging
Proudly forth her vaunting strain.
Thousands on the field are lying,
Slaughtered in the ruthless strife—
Wildly mingled, dead and dying,
Show the waste of human life!

Christians! can you idly slumber
While this work of Hell goes on?
Can you calmly sit and number
Fellow beings, one by one,
On the field of battle falling—
Sinking to a bloody grave?
Up! the God of Peace is calling—
Calling upon you to save!

Listen to the supplications
Of the widowed ones of earth!
Listen to the cry of Nations
— Ringing loudly, wildly forth!
Nations bruised and crushed forever
By the iron heel of War!—
God of Mercy!—wilt thou never
Send deliverance from afar?

Yes!—a light is faintly gleaming
Through the cloud that hovers o'er—
Soon the radiance of its beaming
Full upon our land will pour—
'Tis the light that tells the dawning
Of the bright Millennial Day,
Heralding its blessed morning
With its peace-bestowing ray!

God shall spread abroad his banner,
Sign of Universal Peace—
And the earth shall shout Hosanna,
And the reign of Blood shall cease!
Man no more shall seek dominion
Through a sea of human gore—
War shall spread its gloomy pinion
O'er the peaceful earth no more.

It is matter of reprehension that on the last Sabbath, and in time of public worship too, a garden in the northern section of this city was shamefully entered and plundered of much valuable fruit; such as grapes, melons, &c. Does not this profanation of holy time especially, as well as injury to others, call on parents and guardians to consider their responsibility for the conduct of those committed to their cares.

EQUITY.—Equity consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them, on all occasions, sacred and inviolate. It is the band of human society, a kind of tacit agreement and impression of nature, without which there is not any thing which we do that can deserve commendation. Equity judges with lenity, laws with extremity. In all moral cases the reason of the law is the law.

NOTICE.—The Auxiliary Foreign Mission Society of the Western District of New-Haven County, is expected to meet at Oxford, on Tuesday the 16th of October next, in connection with the Consociation. A deputation is promised from the American Board, to address the meeting.

PRINCE HAWES, Secretary.

Woodbridge, Sept. 24th, 1832.

The Treasurers of the several Associations composing the Western District Auxiliary Missionary Society of New-Haven County, are respectfully requested to forward without delay, their associational collections to Mr. C. J. Salter, Chapel-street, New-Haven, who will give the necessary receipts for the same.

THE REV. GORDON HALL.

To the friends and correspondents of the late Rev. Gordon Hall, Missionary at Bombay.

The Prudential Committee of the A. B. C. F. M., believing that the interests of the church, and particularly the cause of Christian Missions to the heathen, would be promoted by the publication of the various letters and papers of Mr. Hall, in one volume, have requested the subscriber to make such a selection as he shall think proper, and prepare it for the press.

With this object in view, the subscriber requests that those individuals who may have letters or papers from the pen of Mr. Hall, which may have any relation to the great object to which he devoted his life, would forward them (by private conveyance if practicable) to the Missionary Rooms at Boston, as soon as convenient. Papers that may be thus forwarded shall be carefully preserved and returned to their owners, if desired.

HORATIO BARDWELL.

A ship is expected to sail from New London, Ct. about the middle of October, for the Sandwich Islands, which is to carry a reinforcement for the mission. Letters or packages sent to the Missionary Rooms, Boston, or to Mr. George M. Tracy, No. 143 Nassau street, New York, before the 5th of October, will be forwarded to the Islands by this opportunity.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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